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ABSTRACT

The indigenous people of the Los Angeles, California, region were called Gabrielino Indians by the first Spanish explorers. They were possibly the richest, largest, and most powerful tribe in southern California. In 1770 there were about 5,000 Gabrielino (or Tongva) Indians in the area, but smallpox, introduced by the explorers, killed most of them. Terrible wars with the Aleuts, Russian fur traders, and others over the resource rich area killed many more. Gabrielino villages became part of the rancho and the tribe's history became part of Los Angeles regional history. Students identify the American Indians of the local region (Los Angeles) and explain how their way of life was influenced by their environment. They also summarize information learned about the tribe's system of government and their economic structure. Suggested time for unit implementation is 3 weeks. The lesson plan provides teacher background; lists focus questions; and gives information and student activities, dividing the topic into "Beginning the Topic"; "Developing the Topic"; and "Culminating the Topic." It suggests assessment activities and offers extended/correlated activities. Contains an extensive list of resources. Appended are sample worksheets, maps, stories, and additional information on the Gabrielino Indians. It is noted that the unit is tribe-specific and should be adapted for the American Indian nation relevant to a particular California area. (BT)

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ED 462 336

CALIFORNIA History-Social Science Course Models

American Indians of the Local Region

Grade 3 Model Lesson for Unit 2, Standard 2

Written by Susan Mastin with Mark Acuna and Dr. Priscilla Porter

SO 033 558

1999

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Unit 2: American Indians of the Local Region

Standard 2: Students describe the American Indian nations in their local region long ago and in the recent past, in terms of:

1. the national identities, religious beliefs, customs, and various folklore traditions

2. how physical geography including climate influenced the way the local Indian nation(s) adapted to their natural environment (e.g., how they obtained their food, clothing, tools)

3. the economy and systems of government, particularly those with tribal constitutions, and their relationship to federal and state governments

4. the interaction of new settlers with the already established Indians of the region

Sample Topic:

Describe the American Indians in the local region including the physical location, how they obtained their food, clothing, tools; their economy and systems of government.

Suggested Time : 3 weeks

Written by Susan Mastin, Bonita Street Elementary School, Los Angeles Unified School District in conjunction with Mark Acuna and Dr. Priscilla Porter under the auspices of the

Center for History-Social Science Education at California State University, Dominguez Hills.

Description of Unit

Upon completion of this unit students will be able to identify the American Indians of the local region and explain how their way of life was influenced by their environment. Students will also summarize information learned about the their system of government and their economic structure.

Teacher Background

***Note: The content in this section is tribal-specific and needs to be adapted to the American Indian nation in your local region. Refer to the appropriate book in the California Native American Tribes series of twenty-six books published by Merryant Publishing in Vashon, Washington and to other references specific to your region. An * in the text indicates areas where resources from your region need to be inserted.**

Location

The Gabrielino (Gob ree el een' oh) Indians lived from Topanga Canyon in the northwest, to the base of Mount Wilson in the north, to the Aliso Creek vicinity in the southeast, to San Bernardino in the east and west to the coast, encompasing more than 2,500 square miles. There were 50 to 100 towns or settlements on the mainland and on the southern Channel Islands of Santa Catalina, San Clemente, and San Nicolas. The boundaries of these villages were known by landmarks such as hills, rivers, and large rocks. In each village there were approximately 20 to 100 people. The Gabrielino village of Suangna was located where Carson and Torrance are today.

Population

The indigenous people of the Los Angeles region were called Gabrielino Indians by the first Spanish explorers. They were possibly the richest, largest, and most powerful tribe in Southern California. The name Tongva is offen used as the name they called themselves.

In 1770 there were about 5,000 "Gabrielino" Indians in this area. Small pox brought by the explorers killed most of them. Terrible wars with the Aleuts, Russian fur traders and others over the wealth of resources killed many more. The Gabrielino villages became part of the rancho and eventually part of the history of the Los Angeles region. Today there are very few Gabrielino Indians left in the world. Many refer to themselves as Tongva, which means "the people of the land" in their ancient language.

Food

The mild climate of the Los Angeles region was attractive and the accessible coast made food plentiful. The Gabrielino's diet consisted mainly of shellfish and acorn meal. Grass seeds, roots of many plants, and nuts were gathered by the women. At times the men hunted game such as rabbits, deer and antelope. They fashioned bows and arrows or traps to help them succeed in this task. The bows were made from wood and flexible string

made from plant fiber. Arrows were often just wood but sometimes had a rock arrowhead or bone tied to the end of a stick. The Gabrielino made mortars and pestles out of steatite and other rocks. Some were stationary and some were portable. They also made wooden digging sticks and bone harpoons decorated with shells inlaid in tar. The men used harpoons, spears, and clubs to kill sea lions and large fish. They also caught fish using hooks and lines or fishing nets made from plants. Most fishing was done from the ocean shore, or in fresh-water streams. Fish was preserved for winter food by smoking it. Gabrielino women made both coiled and twined baskets that were used for preparing foods, for storing belongings and for carrying heavy loads. Some baskets were sealed with asphalt so they could be used to store and carry water.

Foods of the Gabrielino (Tongva) Indians

acorns	chia seeds (salvia columbariae)		wild plum pits (ground into meal)	
blackberries	currants	gooseberries	cactus fruits	young yucca shoots
rabbits	antelope	pepper grass seed	grasshoppers (roasted on a stick)	
squirrels	badgers	rats	gophers	young coyotes
raccoons	skunks	wildcats	snakes (except rattle snake)	
small crow	blackbirds	hawks	ground owls	deer salmon
fish	whales	seals	sea otters	shell fish

Clothing

The Gabrielino Indians were physically strong, of medium height, and stocky build. Both the men and women had long black hair parted in the middle. Only the women wore bangs. Both sexes tattooed their foreheads with vertical or horizontal lines. The women also tatooed their chins to designate clan relationships. Tattoos were made by pricking the skin with a cactus thorn or a needle made from the yucca plant. Charcoal from a yucca cabbage, or juice from certain leaves, was rubbed into the open skin prick to make a blue-black tattoo. They adorned themselves with flowers, shells and feathers. Necklaces and bracelets might consist of strings of beads made from stones or shell.

Most of the year, very little clothing was worn by the Gabrielinos. During cold weather, they wore capes made from rabbit fur, deerskin or otter skin. Capes also doubled for blankets. In warmer months the women wore only a two-piece apron of deerskin or woven tule. Most of the time they went barefoot, but if the terrain was rough they wore sandals. The women wore basket caps.

Tools

Bones were sharpened for awls (hole-puncher), shoulder blades of animals were used for hide-scrapers, stones were made into pounding tools, and sharp knives were made by inserting obsidian blades into carved wooden handles. Flints were used for arrowpoints and small drills. Stone mortars and metates (Spanish for pestle) were used regularly as cooking utensils. Asphaltum was used to waterproof tule canoes and to chaulk the seams of plank canoes. Baskets were made and used for preparing foods, storing belongings and for carrying heavy loads. Some baskets were sealed with asphalt at the neck and the bottom so they would carry and store water. Women supported the heavy baskets on their backs using a strip of netting on top of a cap which they wore down over their foreheads. String and cord was made from the stems of plants such as milkweed, yucca, or nettles. The soft rock soapstone (Commonly known as talc or steatite, was mined on Catalina

Island and used for making various cooking vessels and for the carving of small sculptures and effigy figures.

Shelter

The house of the mainland Gabrielino Indians was made from bending willow branches and covering it with it with tule or grass. Each hut had a front opening and a smoke hole at the top that could be covered in adverse weather. A hearth located in the center of the floor provided heat and warmth, and tule mats covered the doorway and the dirt floor. Each house was from 12 to 50 feet in diameter. Houses could accommodate up to 50 people. There were several huts in a village. Each village had a small earth-covered building called the sweathouse where men of the village would gather. There was also an open-air structure called a yovaar with no walls used for ceremonial purposes. Although the tribe moved to different places while gathering foods during the summer and fall, they always came back to their permanent village.

Transportation

Although walking was the main mode of transportation, the Gabrielino Indians also used rafts and canoes. Some canoes were made of pine planks with tar caulking. Large canoes of redwood capable of carrying up to 40 people were used for maritime work. The wood was traded for with the Chumash and some wood floated down the sea-coast. Some canoes were no more than hollowed out logs with carved benches. Both types of canoes were equipped with oars. The rafts were commonly made from tule or balsa wood and used in rivers or streams. They were tied together with rope made from grass. The navigator would use a long pole for steering. Both of these forms of transportation added to the successful trade economy since it enabled them to cross the ocean channel to Catalina Island.

Economy

Although the basic lifestyle of the Gabrielinos' was that of hunter-gatherers, the wealth of food and natural resources allowed them to build a complex society of significant economic power and cultural influence. Gabrielinos' economy was based on goods and services, supply and demand and sharing. Each person in a village had a share of the work. The women provided services like picking up the arrows after a hunt or raising the children. They also provided goods like coil baskets. The men hunted and traded. They made goods like rope and string. The children also contributed by gathering yucca plants used as a staple in their diet. Trade was important to their way of life. The villages traded with each other using a system of supply and demand. The coastal Gabrielino would trade dried fish, sea otter skins, salt, and shell beads with the villages inland. They would receive animal skins, acorns, obsidian for arrowheads and knife blades, and deerskins in return. Mainland Gabrielino also traded with island villages. Cooking pots of steatite (a soft rock we call soapstone today) was commonly mined on Santa Catalina Island. A great deal of the Gabrielino wealth came from trading this rock for the many fine objects they wanted. Strings of clam shells, to fit around the wrist, were used as a form of currency. When the Spanish explorers came, Gabrielino Indians traded food for beads and other trinkets. The Native Americans worked at the San Gabriel Mission and some became vaqueros on the ranchos. Their way of life was slowly vanishing.

System of Government

The Gabrielinos lived in autonomous villages with a chief as their leader. The chief was in charge of taking care of ceremonial regalia, collecting taxes (gifts of food), dividing the food, leading men into war and arranging peace. Village chiefs were in charge of the sacred bundle, which held holy symbols of their tribe's religious beliefs. They had no written language, so the chief had a messenger to take oral messages to the other villages. He also had an announcer to report to the inhabitants of his own village. When an old chief died, the eldest son usually became chief. Sometimes his daughter would be chief.

Other important figures in the village were the Shaman or Medicine Man and the storytellers and dance teachers. The Shaman was responsible for curing sick people and bringing luck to the hunt. The storytellers and the dances maintained the history and cultural aspects of the people. The Gabrielino Indians believed in spirits from nature. They celebrated to thank these spirits before gathering food or a hunting trip. Hunters would fast several days before a hunt. They would stick nettles in their eyelids. No hunter would ever eat from an animal they had killed. The division of the meat was very ceremonious.

Music and Art

The Gabrielino made rattles using turtle shells attached to sticks and gourds and wooden clappers made from elderberry. The cardinal directions and other themes of nature were used in dance. Art was used as a form of communication. People of this area created several forms of rock art. Large pictures were chiseled into stone. Ground paintings, similar to southwestern sandpainting, were used in ceremonies but were far less permanent. All of the pigments came from nature allowing for black, white, green, blue, yellow and red. The children played hide and seek, string games, and performed archery in their free time.

For additional information, refer to *The First Angelinos: The Gabrielino Indians of Los Angeles* and for student reference to *Gabrielino Tribe* by Mary Null Boule', and other references listed in the Annotated Bibliography.

Focus Questions

1. Who were the American Indians in the local region and where were they located?

2. How did the physical geography influence the way the local American Indians lived (e.g. food, clothing, tools, shelter, transportation)?

3. What were the elements of the local American Indians' economy and their system of government?

Beginning the Topic

Focus Question: Who were the local American Indians and where were they located?

Map Comparison (*Note: Insert maps showing your local region and the location of American Indians in your local region.)
Locate the approximate boundaries of the local American Indians on a map of California. (Refer to the Teacher Background section under Location and Population.) Display a map of the local area on the overhead (See Appendix 1 for a sample.) Review the geography of the area learned in the previous unit. Point out and label the location of the local American Indians on the map.

Display an overhead of local Indian villages (See Appendix 2 for a sample) on top of the local area map. Give students time to discuss and infer information from this map. Locate areas such as Suangna, Puvungna, Asuksangna, the island of Pimu, Cucamonga, Topanga and the Pacific Ocean using a blue marker. Using the same map and a black marker, locate current day names including Carson, Long Beach, Azusa and Santa Catalina Island. Cucamonga and Topanga remain the same because they are the original Native American names. The Pacific Ocean stays the same. This activity highlights the fact that places change over time and that the cultural groups that lived here in the past have influence on the present. (A blank version of the map is provided in Appendix 3).

Display a copy of the "Early Indian Villages in the Los Angeles Area Before 1800" (See Appendix 4 for a map from The Southwest Museum). Note the proximity of the villages to bodies of water. Compare this map with a map of the "Los Angeles Region Today" (Appendix 5).

Exploring a Gabrielino Legend
Read aloud one of the Gabrielino myths "How California Was Made" (Appendix 6). If desired, make copies of the legend so the students can follow along. Discuss the major events of the story and list these on the chalkboard or on sentence strips. Major events could include the following:

1. The Great Spirit made land with seven turtles.
2. The Great Spirit laid tule rushes on their backs to make soil.
3. The Great Spirit stuck his hand into the soil and made trees grow.
4. The Great Spirit let the water leak over the soil to make bodies of water.
5. The Great Spirit blew on leaves to make birds.
6. When the turtles argue we have earthquakes.

Have students create the characters from the story (Appendix 7). Using the story characters, have the students retell the story to a partner in the class, in the manner of a medicine man telling the story around a campfire. Students may then take the story characters home and tell the story of " How California Was Made" to their family.

Ask the students to interview their parents or grandparents to determine if they know any myths or legends about how different physical features came to be (e.g. mountains, stars,

the sun) or how natural features were created (earthquakes, rain, thunder). Have students share their stories in class. (Refer to Appendix 20 for another Gabrielino Legend.)

Graphic Organizer – Gabrielino Culture
Distribute the Graphic Organizer – My Life (Appendix 8a). Ask students what their life is like in the local region today. "What is the physical geography like where we live. What types of food do we eat? Where do we obtain our food? What types of tools do we use?" Continue to discuss each of the topics on the graphic organizer. After an oral discussion, model for students how to record information about "My Life" in the appropriate column on the organizer. (It is helpful to make an overhead transparency or large chart of the Graphic Organizer.) Save the graphic organizers and have students complete each section for your local Indians as it is studied.

Explain to the students that they will be learning about the life of the American Indians who lived (and still live) in the local region.

Developing the Topic

Focus Question: How did the physical geography influence the way the local American Indians lived (e.g. food, clothing, tools, shelter, transportation)?

Thought Cluster
Draw a thought cluster on the board around the question "How did the Gabrielino Indians get the things they needed?" Suggest that students draw upon the information learned about the physical geography of the region in Standard 1. "From what you know about their physical environment, what tools do you think they used? Where did they get their food and clothing?" Have students share their ideas with a partner and report back to the class. Chart their responses in a cluster format around the central question. Keep the chart for future reference.

Paired Reading
Give students an overview of the food, clothing, tools, shelter and types of transportation used by the local American Indians. (Refer to the Teacher Background section.)

Duplicate copies of the Appendix 15 **(*Note: Adapt student text to your local region.)** Have students read the with a partner. As they read, have student partners fill in information learned on the Graphic Organizer – Culture of the Local Indians (Appendix 8b).

What did they eat?	How did they get it ?
acorns	*gathered it*

What clothing did they wear?	How did they get it ?
otter skin robes	*trapped and skinned an otter*

Ask partners to report their findings to the class. Record information on an overhead transparency or on a piece of large chart paper. As students report their ideas, ask them to

verify their response by reading the appropriate section in the text. As you create a "class size" version of the graphic organizer, students may add any additional information to their chart.

Making a Cultural Replica

Do a picture walk of the California Native American Tribes book for your local region (e.g. *Gabrielino Tribe* by Mary Null Boule) and of any other pictorial resources you may have. Ask students questions such as:

1. What do you see in these pictures?
2. How do they obtain their food?
3. What type of clothing are they wearing?
4. What adornments do they have?
5. What types of shelter do they have?
6. What tools are they using?
7. What resources are available in this place? Types of vegetation? Type of animal life?

Record any new information on the Graphic Organizer (Appendix 8b).

Provide students with a pattern of a human form (Appendix 9). Using construction paper, crayons and material scraps, ask students to create a cultural replica of a local American Indian reflecting the characteristics and clothing observed in the photo analysis or read in the student text. You may wish to have students go out to the playground or to the front of the school and collect a small piece of realia to add to their cultural replica (e.g. small rocks, feathers, flowers, small sticks and leaves). The cultural replicas will later be placed on the culminating mural.

Focus Question: What were the elements of the local American Indians economy and their system of government?

Transportation - Guided Imagery

Have students form groups. Read the following passage in order to set the scene for a trading simulation.

You are a local American Indian. The sun is just rising. The cool breeze is balanced by the warmth of the sun. You are sitting on the shore of a salt water marsh. Your job for today is to help your friends build a canoe using the materials before you. When it is finished you will paddle down the river to trade with indians from another village.

Trading Simulation

To demonstrate how the local indians frequently traded with other indians to get all of the materials that they needed, student groups will construct a raft. Each group receives a bag containing some materials that may be used for building a raft (Appendix 10). Students open the bag and pour the contents out. They try to make a raft using only the materials in their bag. As groups construct the rafts, they will discover they do not have enough materials to complete the task.

Ask " Why can't you build a raft? How did the local Indians get the things they needed?" Students may refer back to the graphic organizer. Teacher elicits from the students that the local Indians traded for needed materials.

Students trade with neighboring "villages" for the goods they need. Students try again to build the raft. Students test their raft's buoyancy in a tub or sink of water. Rafts may be rebuilt if necessary.

OR

Using cards with pictures of materials for building a raft (Appendix 11) instead of realia, students participate in a simulation of raft making. Student groups receive two number 1 cards and one number 2 card. Students trade for material cards needed to build a raft. Instead of testing their rafts in the tub of water they must be able to tell why their raft floats. Students sit in the hot seat to answer questions about their raft's performance. The other students vote thumbs up if they think the raft would float or thumbs down they don't think the raft will float.

Create a Government

Review the government information in the Teacher Background material and the Student Reader. Have students form tribal groups to create a microcosm of local American Indian government. Student groups complete the government guide (Appendix 12). (Note: Remind students that the local American Indians did not have a written language.) Each tribe will:

- write a constitution outlining the responsibilities of tribal members in constructing the mural "Life of the Local American Indians" (See below.)
- select a chief to oversee the distribution of the supplies and to determine each tribal members job, and ensure the group works together "peacefully."
- select a Shaman or Medicine Man to tell the story of the mural to the rest of the class.

Mural – Life of the Local American Indians

Working in tribal groups, have students draw the background of a local American Indian village. Drawing upon the geographical and historical data presented in this unit, students should illustrate their understanding of the physical environment. It is recommended that a large sheet of butcher paper and colored pencils or chalk be used. Title the chart, "Local American Indian Village." Include information from each of the topics on the graphic organizer. Include the "cultural replicas" on the mural. Develop a scoring guide for the mural.

Culminating the Topic

Summary Sentences
Working together with their partner, have students use their graphic organizer to write summary sentences utilizing what they have learned about the way the physical geography influenced the way the local American Indians lived. Examples may include:

1. The local Indians used tule reeds to make their houses.

2. The local Indians ate seafood, acorn, and roots.

"Our Community Through Time" History Book
Using the completed Graphic Organizer, have students complete a page about the Local American Indians for the "Our Community Through Time" History Booklet. (Appendix 13). Decorate the border of the page with artifacts that illustrate how the physical environment influenced the way the local Indians lived.

I Am Poem
Students write an "I Am Poem" from the viewpoint of a local American Indian (Appendix 14) to summarize the concepts learned from the unit.

Assessment

The assessment of this lesson is integrated with the instruction and occurs throughout the unit and in the "Culminating the Topic" section. The focus questions provide a framework for the evaluation of the lesson. Many of the items, such as the mural, are completed by pairs or groups of students. It is recommended that a scoring guide be developed by the teacher and the students to show the requirements for each task.

Student work can be assembled into a portfolio. Student products should provide evidence of attainment of the following identified outcomes:

- Label a map of the local region with cities from today and Indian villages from long ago
- Retell the legend "How California Was Made"
- Complete a Graphic Organizer (Appendix 8) including facts about the physical location, food, clothing, shelter, tools, transportation, economy, and government of "My Life"
- Work with a partner to brainstorm ideas for a thought cluster on "How did the local American Indians get the things they needed?"
- Read the student text and fill in the information learned on the Graphic Organizer (Appendix 8b) for the physical location, food, clothing, shelter, tools, transportation, economy, and government of the local American Indians

- Use photoanalysis skills to answer questions while examining pictures of artifacts of local American Indians
- Construct a cultural replica of a local American Indian reflecting the characteristics and clothing observed during the photoanalysis activity or from reading the student text
- Trade materials to construct a raft that floats
- Working in a group, create a tribal name and location. Write a constitution outlining the responsibilities of tribal members and select students from the tribal group to play the part of the chief, messenger, and Shaman or Medicine Man
- Working in tribal groups, create a Mural to illustrate the geographical and historical data learned in the unit. Include a title, information from the Graphic Organizer, and the cultural replicas
- Working with a partner, write Summary Sentences describing what has been learned about the way the physical geography influenced the way the local American Indians lived
- Complete a page about the local American Indians for the "Our Community Through Time" History Booklet. Decorate the border of the page with artifacts that illustrate how the physical environment influenced the way the local American Indians lived.
- To sumarize the concepts learned, write an "I Am Poem" from the viewpoint of a local American Indian

If desired, Appendix 16 may be used as a test for this unit. (*Note: Modify for your local region.)

Each person's participation in the group activities may be assessed according to:

- willingness to interact within the group
- stays on task
- shares materials
- cooperates with other group members
- is courteous to others
- does a fair share of the work
- cleans up the work area

Extended and Correlating Activities

Creating an Artifact
Students collaborate in their tribal groups to create a local American Indian artifact that reflects one of the following areas: transportation, economy, population or land usage. For example a transportation artifact could be a raft or canoe, an economic artifact could be a string of clam shells or a coil basket.

Letters From the Past
Students pretend to take a time machine back to the era of the Gabrielino Indians. Write a letter to a friend or family member describing three of the following: your food, clothing, shelter, how you travel, or your economic structure.

Sand Painting
Students create a design for a sand painting using the characters from the legend " How California Was Made ". Students use glue, 3x5 cards and colored sand to create the sand painting.

Shelter: Building A Tule Hut
Review the information learned about the types of shelters built by the local American Indians. Have students construct a model of a hut.

Working in groups of four, students construct a tule hut by weaving long grass or raffia into a frame made from florists wire.

OR

Using pipe cleaners to make a frame, students construct a tule hut. Long strips of construction paper can be weaved through the pipe cleaners.

Resources for the Sample Topic:

Arlen, Karen W.; Batt, Margaret; Benson, Mary Ann; and Kester, Nancie N. *They Came Singing: Songs from California's History*. Oakland, CA: Calicanto Associates. 1995. This booklet and the accompanying CD-Rom contains a collection of over sixty traditional songs set in an historical context. Although none of the songs is Gabrielino, the collection of predominately vocal tribal music is a welcome addition to the curriculum. The melodies are of small range and usually pentatonic (five tone scale). Songs and dances may be accompanied by clapper sticks, flutes, and various types of rattles.

Arnold, Caroline. *Stories in Stone: Rock Art Pictures by Early Americans*. New York: Clarion Books. 1996. This book describes rock art discovered along the Cosos Mountain Range in eastern California near the Shoshone (Panamint) tribe. The author presents hunting techniques used by "early Americans" which is represented in much of the rock art. The author also talks about shamanism and the possible connection between shamans and the rock art. Excellent photographs.

Anderson, Eugene N, Jr. *The Chumash Indians of Southern California*. Banning, CA: Malki Museum Press. 1983. This is a detailed description of the Chumash culture including information on rock art and games.

Baldwin, Gordon C. *How Indians Really Lived*. New York: G.P. Putnam's Sons. 1967. This is a survey book about all Native Americans classified by region. Chapter 8 focuses on seed gatherers of California.

**Boule', Mary Null. *Gabrielino Tribe*. Vashon, WA: Merrant Publishing. 1992. ISBN: 1-877599-30-1. Book Six in a series of twenty-six called "California Native American Tribes". This fifty-six page book is suitable for reading aloud or for students to use for reference. This well-researched regional social studies book belongs in every Grade 3 and Grade 4 classroom in the Los Angeles region.

Boscana, Reverend Father Friar Geronimo. Santa Barbara,CA: Peregrine Smith Inc. 1972. An historical account of the origin, Customs, and Traditions of the Indians of Alta-California, this primary source is included together with *Life in California* by Alfred Robinson.

Busenberg, B. E. & Roeder, E.D. *California's First People: Their Search for Food.* Claremont: Green Oak Publishing. 1990. ISBN 0-9627639-3-4. This book includes student literature such as "The Acorn Gatherers" and "The Acorn Maidens" and activities.

*Cherry, L. *A River Ran Wild: An Environmental History.* New York: Harcourt Brace & Co. 1992. ISBN 0-5909-99519-7. A pictorial timeline of the history of New England's Nashua Native American area is provided. Each page has a border of artifacts which can serve as a model of the "Our Community Through Time" History Book.

Caduto, Michael, and Joseph Bruchac. *Keepers of the Earth: Native American Stories and Environmental Activities for Children.* Golden, CO: Fulcrum, Inc., 1988. This book can serve as a helpful resource for teachers. It incorporates a variety of American Indian cultures in geographical and environmental projects.

Eargle, D. H., Jr. *The Earth is Our Mother: A guide to the Indians of California – Their Locales and Historic Sites.* San Francisco: Trees Co, Press. 1992.ISBN 0-937401-09-9. A standard reference for those interested in California's Indians. Sensitively written, it not only tells their history, it bridges the gap between past and present with information on how these people live today.

Gendar, Jeannine. *Grass Games and Moon Races: California Indian Games and Toys.* Berkeley, CA: Heyday Books. 1995. This book describes in very thorough detil field games, hoop and pole games, bows, arrows, sticks and stones games, hand games, dice games, string figures, and today's games. It also describes the difference between the tribes in ow they play.

Harvey, Karen D., Lisa Harjo, and Jane Jackson. *Teaching About Native Americans* (Second Edition). Waldorf, Maryland:National Council for the Social Studies Publications, 1997. This publication provides practical support for elementary and secondary teachers, including lesson plans, extensive resources, and information about the indigenous peoples of this country.

Heizer, Robert F., Editor. *The Indians of Los Angeles County: Hugo Reid's Letters of 1852.* Highland Park, Los Angeles,CA: Southwest Museum Papers Number Twenty-One. 1968.This primary source includes first-hand accounts of the indians of Los Angeles County.

Hubbard, Fran. *A Day with Tupi: An Indian Boy of Yosemite.* Fredericksburg, Texas: Awani Press. 1978. This book describes what a young Indian boy sees, the food he eats,

the games he plays, with whom he interacts, and what he does throughout his day. It is written in story form.

Keyworth, C.L. *The First Americans: California Indians*. New York: Facts on File, International Book Marketing Ltd. 1991. The book describes the way of life of many California Indians and the regions in which they live. It also has a chapter that focuses on changes over time up to present-day issues. Excellent photographs.

Korb, V. & C., Eds. *Echoes of Our Past: California Native Americans*. Sacramento, CA: California Department of Parks and Recreation. 1997. This 30 minute video provides a broad coverage and depicts the ways Native Californians cultures adapted their lifestyles to their geographical regions. It depicts culture (including ceremonies, clothing, food, medicine, shelter storytelling, tools, and transportation) of a variety of Native Californians, "their history, their tragic decline, and their present cultural revival." Stressed is the importance of grinding acorns and making tule huts in the Sierras. Great primary sources. Grades 3 and up.

Lee, M. *Indians of the Oaks*. Illustrated by L. W. Lee. San Diego Museum of Man. 1989. ISBN 0-937808-50-4. Rare children's stories for grades 4 to 6, read-aloud for grade 3, about past Native American lifestyles of San Diego County, the Kumeyaay. Can be used to study the Gabrielino due to their similar cultures in the foothills. "Going for Acorns" and "It takes Two to Build a House" work well with this unit.

Margolin, Malcolm, Editor. *The Way We Lived: California Indian Stories, Songs and Reminiscences*. Berkeley: Heyday Books, California Historical Society. This book provides a variety of background resources for the teacher.

*McCawley, W. *The First Angelinos: The Gabrielino Indians of Los Angeles*. Banning: Malki Museum Press. 1996. ISBN 0-9651016-0-1. "A definitive monograph on the Gabrielino [that] has been long overdue". A rich teacher's resource, the most comprehensive to date with maps, illustrations, and photographs. Parts of the book can be adapted to serve as primary sources for students.

Nechodom, K. *The Rainbow Bridge: A Chumash Legend*. Illustrated by T. Nechodom. Los Osos, CA: Sand River Press. 1992. ISBN 0-944627-36-6. This ancient legend set on Santa Cruz Island explains the origin of fire and the first dolphins. The book contains fabulous paintings with native pictographs.

O'Dell, Scott. *Island of the Blue Dolphins*. New York: Bantam Doubleday Dell Books for Young Readers. 1997. This is a story about a Native American woman who is left behind as her tribe evacuates their small island off the coast of Santa Barbara. She is left alone to survive – she must build a shelter, find food and fresh water, and fight off the wild dogs that killed her brother.

Preble, D. *Yamino Kwiti: A Story of Indian Life in the Los Angeles Area*. Berkeley: Heyday Books. 1983 (1940). ISBN 0-930588-09-06. This is a good read-aloud book to provide about an indian boy living in the Los Angeles area just before the Europeans arrive. It provides good background content for the Graphic Organizer. The book is out of print so guard your copy if you can find it.

*Rancho Los Alamitos: Historic Ranch and Gardens. 1997. *Puvungna: Educational Materials Regarding Native American Californias*. The area covered is in and around Long Beach. Sections may be reproduced for educational purposes only. The section on tattos appeal to youngsters.

Santa Barbara Museum of Natural History. 1991. *The Chumash People: Materials for Teachers and Students*. San Luis Obispo: EZ Nature Books. ISBN 0-945092-23-7. Great teacher's resource with student activities for the Chumash, the Tongva's (Gabrielino's) northern neighbors. The materials can be used in studying the Gabrielino due to their similar cultures.

Time Life Books. *The Indians of California*. Alexandria, Virginia: Time Life, Inc. 1994. Beautiful pictures and clear exaples of artifacts are included in context. The text explains how Native Americans used baskets and other tools. This book is divided into three sections: "Dwellers in a Land of Plenty", "The Impact of the Missions", and "Cultures in a Struggle to Survive."

Walker, Edwin F. *Indians of Southern California*. Highland Park-Los Angeles: Southwest Museum Leaflet No. 10. This sixteen page leaflet provides a thumbnail sketch of background content on the Indians of Southern California. It is worth the $1.00 cost at the museum gift shop.

Wood, Audrey. *The Rainbow Bridge*. San Diego: Harcourt Brace. 1995. This is a story inspired by an oral Chumash Indian legend about their creation and how they came to populate the areas that they did. A goddess who lived on an island created the people, but when it got too noisy, she decided to send half of them to live on the mainland. She created a rainbow bridge for them to cross. She also created dolphins and the story explains their connection to people as brother and sister. Beautiful illustrations.

<u>Local Resources</u>

Gabrielino/Tongva Springs Foundation, P.O. Box 642043, Los Angeles, CA 90064. Tours of Kuruvungna, a Gabrielino site, are available at University High School.

Rancho Los Alamitos Historic Site and Gardens. 6400 Bixby Hill Road, 90815. 562 431-3541 was the site, until 1800, of the important Gabrielino village, Puvunga. Puvunga was the legendary site of the birthplace of the God and prophet Chinichnich, and accordingly a famous center for periodical religious festivals. It drew participants from the large southern California coastal and inland area.

"The Gabrielino Indians at the Time of the Portola Expedition." Huntington Park, CA: The Southwest Museum (see below). 1962. Projected map of the vilages on the land of

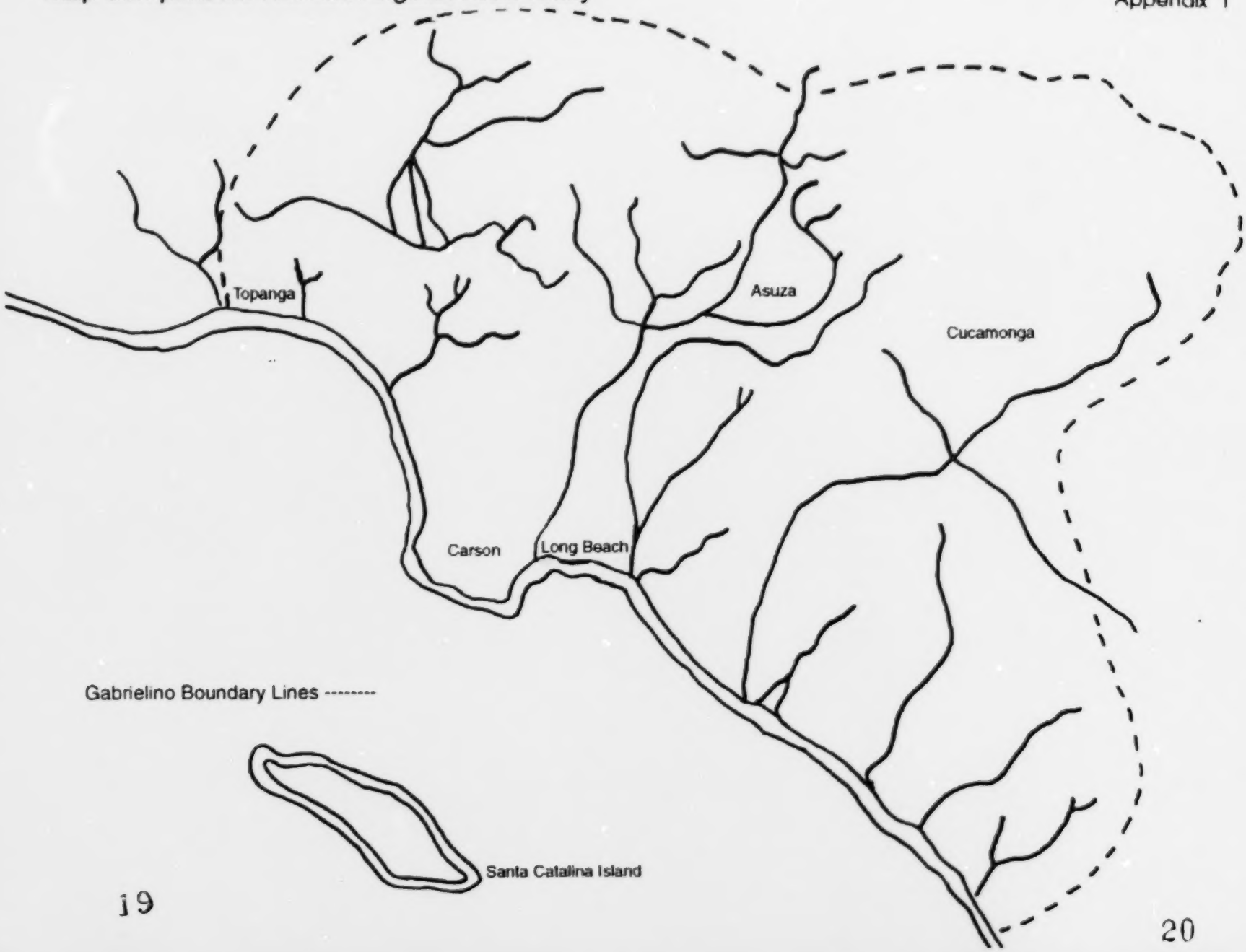
the Gabrielinos admist river valleys and along the coastline of the Los Angeles Basin in 1769.

The Southwest Museum at 234 Museum Drive in Highland Park (near Pasadena) has the most extensive American Indian collection on the West Coast. Permanent exhibits on California indians include the California Hall, the Carolyn Boeing Poole Basket Collection, and several dioramas showing traditional lifeways of California and other Indians. The artifact's collection in the museum's storage areas include over 10,000 objects collected from California Indians as well as 200,000 California archaeological artifacts. These are available to researchers by appoin tment. The Photo Archives are available by appointment and contain over 1,500 photographs of Californian Indians, especially from Southern California.

The Bower's Museum in Santa Ana is another excellent site to visit.

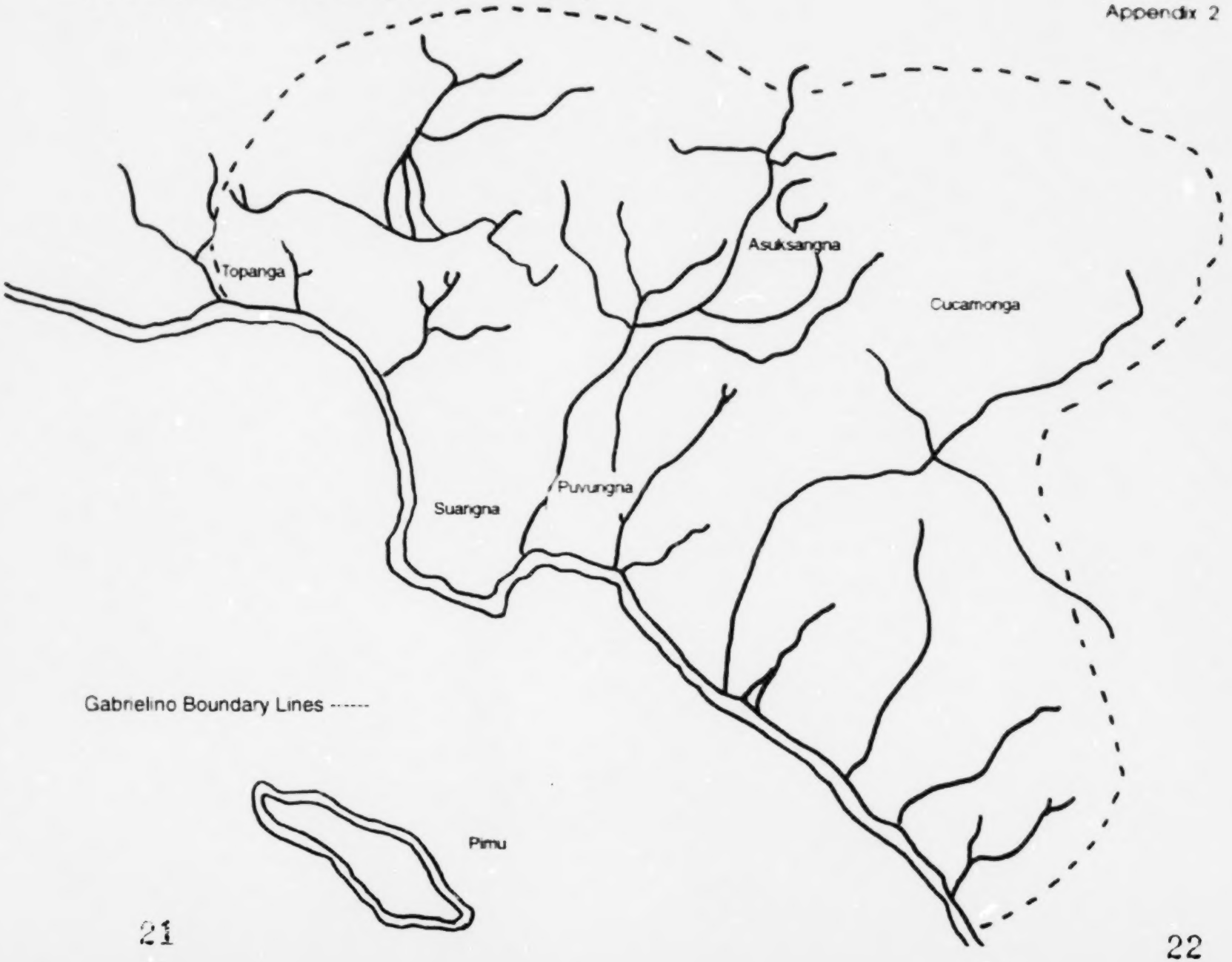
Map Comparison: The Los Angeles Area Today

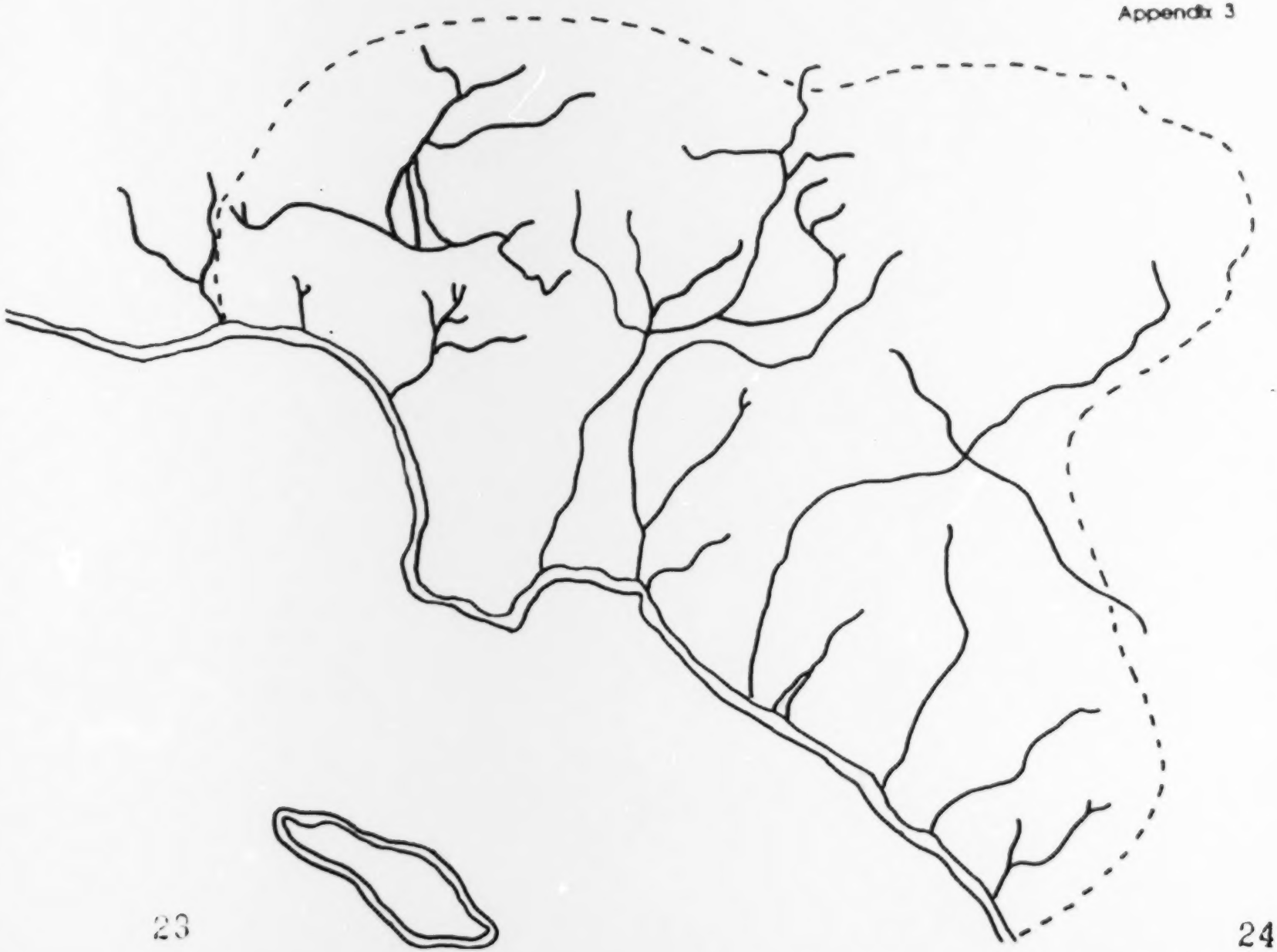
Appendix 1

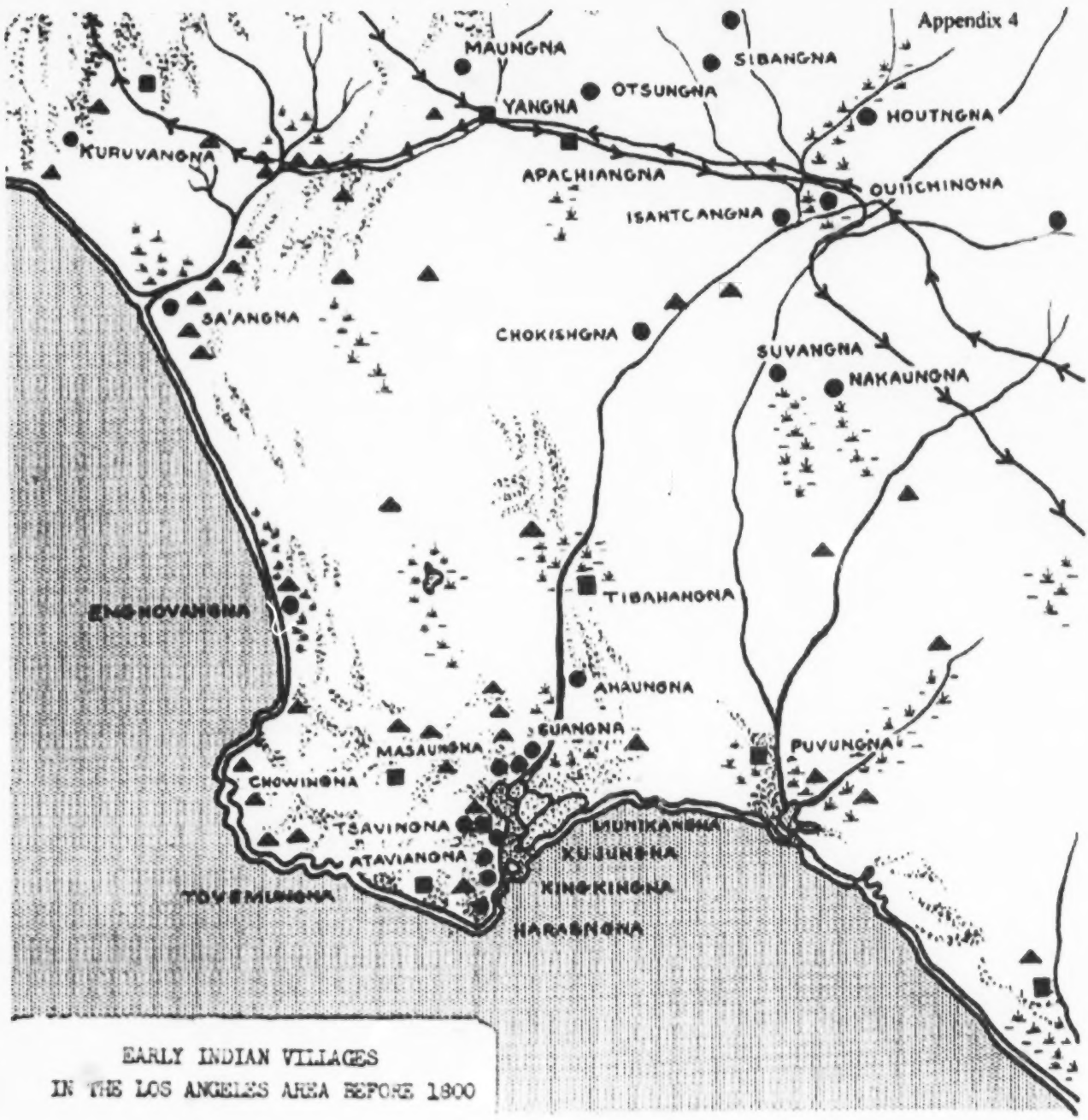


Map Comparison: The Los Angeles Area Long Ago

Appendix 2







EARLY INDIAN VILLAGES
IN THE LOS ANGELES AREA BEFORE 1800

▲ KNOWN ARCHEOLOGICAL SITES

● APPROXIMATE LOCATION OF HISTORICAL SITES

■ SITES FOR WHICH TRADITION AND ARCHEOLOGICAL INFORMATION ARE IN AGREEMENT

←←← ROUTE OF THE PORTOLA EXPEDITION

Appendix 5

The Los Angeles Region Today

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Appendix 6

How California Was Made

A Gabrielino Legend

Long ago, the Medicine Man of the Gabrielino Indians far down in the southern part of California stood watching the leaves fall. He looked around at the brown hills. He heard the wind rustling the rushes and poles of the Indian huts. Medicine Man smiled and turned toward his own hut. The time for storytelling was here.

Inside his hut, he carefully painted red and white stripes on his body. The red was as bright as the toyon berries that grew on the hillsides. The white was like distant mountain peaks.

Next, Medicine Man took his storytelling headdress from its place among his medicine bags and magic charms. The headdress was like a hair net, made from the tough strands of the milkweed plant. Medicine Man pulled the net over his black hair. Through the net, the soft down from baby eagles had been drawn. The pale eagle feathers fluffed out from the meshes to make a fuzzy cap.

When the Medicine Man, whom the Indians called the Shaman, was ready, he went outside and called in a loud voice to the Indians:

"Come sit around the fire and I will tell you a story."

From all the huts around, the Indian men and their wives and the Indian boys and girls came running. The people loved stories and they loved the Medicine Man to tell them. One by one they settled down by the crackling fire. The fire gleamed in their eyes as they listened to the story told by Medicine Man.

Before the time of people on earth, Medicine Man told them, Kwawar, the Great Spirit, looked down from his place in the sky. There was no earth to look at, only water. There were no trees, no mountains, no valleys. The Great Spirit looked at all the water and he made up his mind: he would make land where things could grow.

"But how shall I make land?" he asked himself, looking off into the sky. "I don't have a single thing to use as a beginning."

He looked down again. There, suddenly, he saw a giant turtle in the water. The turtle was so huge it was as big as an island. The Great Spirit had forgotten about Turtle because he had made turtles such a long time before.

"I'll make land on the back of the Turtle," he decided.

But Turtle, huge though he was, was not big enough to make the beautiful land later called California.

The Great Spirit thought and thought what to do. Then an idea popped into his head.

He called down, "Turtle! Hurry and bring all six of your brothers here where I can talk to them."

Turtle went swimming off. It took him a whole day to find his brother. Then another day to find the second one. Finally, at the end of six days, he had found them all.

"The Great Spirit wants us," he told them and led his six brothers back to where the Great Spirit waited. Each of the turtle's brothers was as big as he. Floating all together in one place, they were like seven great islands.

The Great Spirit nodded. The seven turtles all floating in one spot were big enough to hold up the new land he planned to create.

"Now turtle brothers," the Great Spirit called down, "form a long line head to tail--a line running north to south. You three to the south move toward the east a bit."

The Turtle Brothers did as they were told.

The Great Spirit was pleased. "You'll make a wonderful California!" he told them. "Now stay just where you are in the water. You must always stay very, very quiet just where you are, because this is a great honor I have given you, to bear California on your backs."

The Turtle Brothers obeyed and stayed very still.

"Now for some land where things can grow," the Great Spirit murmured. He took some tules (rushes) from his supply in the sky and spread them rather thickly over the backs of the Turtle Brothers. Then he scooped up some earth from his giant pile and spread it over the tules and patted it down well.

"These humps on the Turtle Brothers' backs will make good mountains," he said to himself.

When the soil was all patted down, he wiped his hands on a cleat white cloud and decided what to do next.

"Trees!" he cried. "I need some trees to grow."

He stuck his fingers into the earth on the Turtle Brothers' backs and made trees grow. Then he let a little water seep up between the edges of the turtles' shells to make lakes. Water from the lakes leaked over the earth covering the turtles' backs and made rivers. The rivers ran down to the sea on the west side.

The Great Spirit studied what he had made and frowned. Everything was too quiet in the world.

"That won't do," said the Great Spirit. "I need birds to sing." He picked some leaves from the new trees, blew on them and they flew away singing and turned into birds.

The Great Spirit smiled, looking at the new land, mountains and rivers he had made. He looked at the young trees rustling their leaves. He listened to the music of the birds, and he turned away satisfied.

Then came trouble. The giant Turtle Brothers began to get restless. They wanted to swim away.

"I want to swim east," said one.

"No!" snapped another. "West is better. West is where the sun sets. I've always wanted to see where the sun goes down."

For days and days, the Turtle Brothers kept quarreling among themselves. They just couldn't agree.

One day, four swam east and three swam west!

"Ga-rumble" went the earth under California. The ground trembled and split with a grinding noise. A crack opened in the earth, zigzagging among the trees. The trees shuddered and their roots twisted. Birds fled into the sky where they wheeled and screeched in fear.

Suddenly, the earth-shaking ceased. The giant turtles stopped swimming away from each other. All the tules and earth that the Great Spirit had piled on their backs was too heavy to carry far. Also, the land as so packed and hardened that it held him back. They could only swim the width of the crack in the earth. There was nothing to do but try to make peace among themselves. They made peace and the earth stopped shaking.
But even now, every once in a while, the Turtle Brothers that hold up California start quarreling among themselves again. Each time, the ground shakes and the trees quiver. Sometimes, the huts of the Indians and the buildings of the white men go down. A crack splits through the earth. Then, when the Turtle Brothers make peace, everything becomes quiet once more.

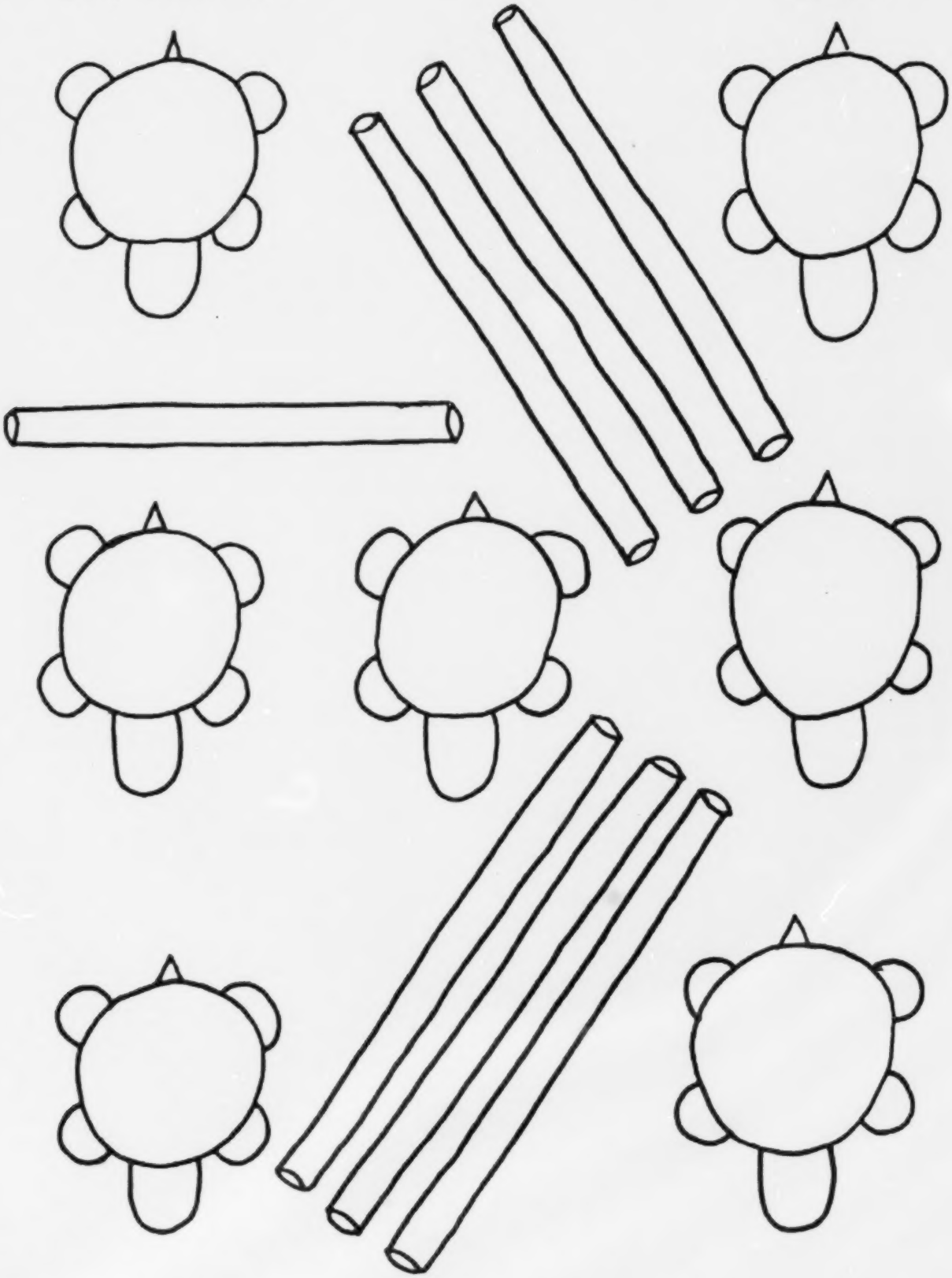
At times, even the sky where the Great Spirit lives shakes. But this is not because of the Turtle Brothers fighting among themselves. It is because people are fighting. When people on the earth fight each other, there is a great shudder in the land above the clouds. The clouds crack open and the Great Spirit looks down through the crack. He grows very sad when he sees men quarreling.

This is the story the Medicine Man told to his people, the Gabrielino. The Gabrielino knew that it was true because they could see the mountains and hills and rivers running over the humps of the seven Turtle Brothers. There the turtles were, underneath all, floating head to tail from the north of California to the south.

As the Indians listened to the Shaman around the campfire, they hoped that the Turtle Brothers would not start quarreling and make the earth quake. And they hoped that there would be no fighting among themselves, for each Gabrielino knew that it was bad luck to fight each other and shake the home of the Great Spirit.

Story Characters I

Appendix 7



Story Characters II

Appendix 7b

Appendix 8a
Graphic Organizer

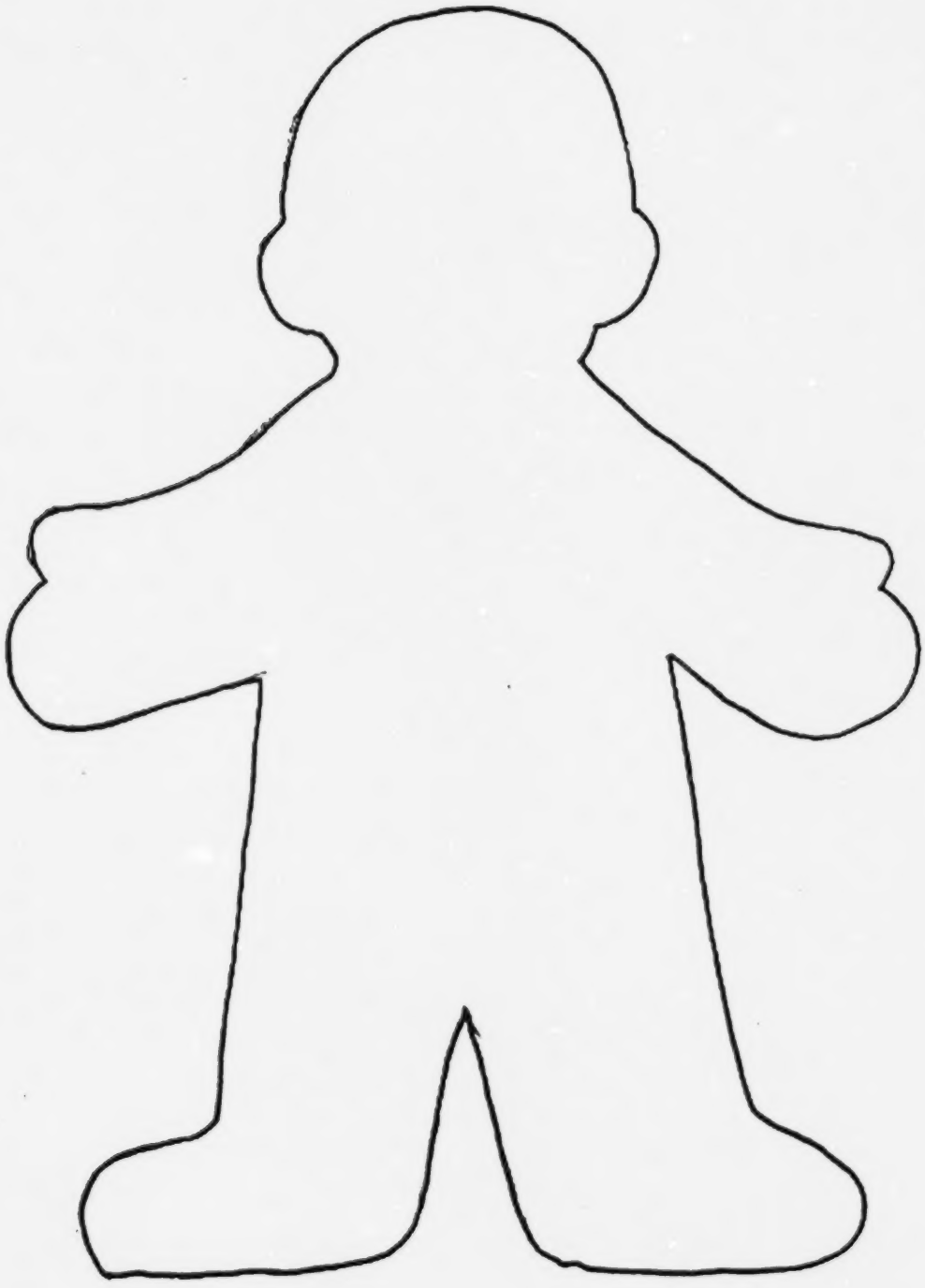
	My Life	
Describe the Physical Location	Include the City,:County, State, Country and the Physical Landscape	
Food and how obtained		
Clothing and how obtained		
Types of shelter and how obtained		
Types of tools and how obtained		
Types of transportation and how obtained		
Elements of the economy and how obtained		
System of government and how selected		

Appendix 8b

Graphic Organizer

	Culture of the Local Indians	
Describe the Physical Location	Include the location and the Physical Landscape	
Food and how obtained		
Clothing and how obtained		
Types of shelter and how obtained		
Types of tools and how obtained		
Types of transportation and how obtained		
Elements of the economy and how obtained		
System of government and how selected		

Cultural Replica Pattern



Raft Building Simulation Realia List

Appendix 10

Bag #1
Hard Candy
Pennies
Math Men
Masking Tape
Yarn
Marshmallows

Bag #2
Hard Candy
Pennies
Math Men
Coffee Stirrers
Rocks

Bag #3
Hard Candy
Pennies
Math Men
Coffee Stirrers
Toothpicks

Bag #4
Hard Candy
Pennies
Math Men
Marshmallows
Rubber Bands
Rocks

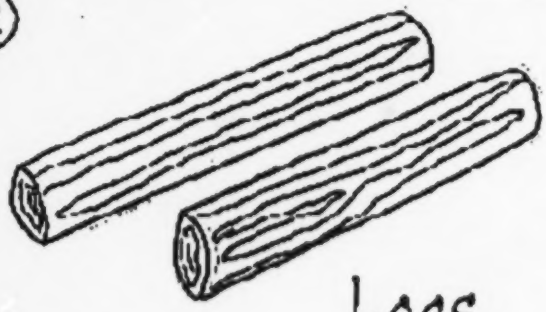
Bag #5
Hard Candy
Pennies
Math Men
Foil
Thumb Tacks

** The contents of these bags should NOT make a raft (except for bag #5--some villages had everything to make a raft). Students have to trade with each other to gain materials needed. Examples of rafts might be: marshmallows and toothpicks, coffee stirrers and masking tape, toothpicks and rubber bands or just foil.

(2)

String

(2)

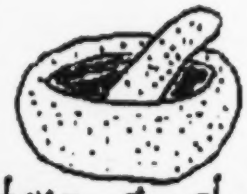


Logs

(1)

Shells

(1)



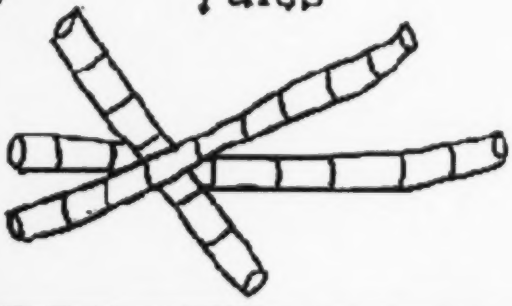
Mortar and Pestle

(2)

Rope

(2)

Tules



(1)

Leaves

(1)

Feathers

Local American Indian Government Guide

Tribe Name: _____

Location of Village: _____

_____

Name of Chief: _____

Name of Messenger: _____

Name of Shaman: _____

Tribal Members: _____

_____

Tribal Constitution (Outlines the task responsibilities of each tribal member):

_____

_____

_____

_____

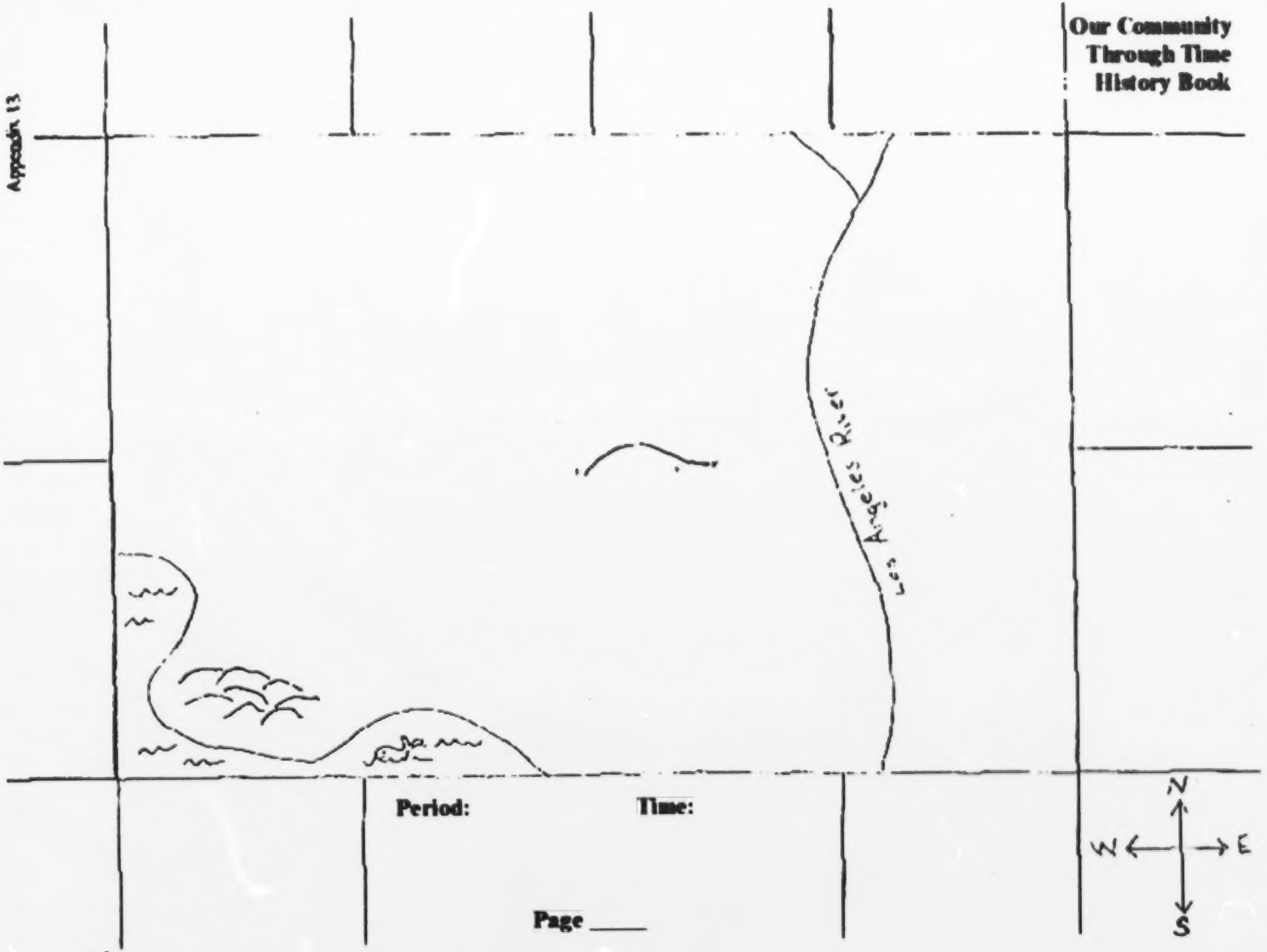
_____

_____

_____

Appendix 13

Our Community Through Time History Book



Period: **Time:**

Page ____

Appendix 14

I Am Poem

I am

I wonder

I hear

I see

I want

I am

I pretend

I feel

I touch

I worry

I cry

I am

I understand

I say

I dream

I try

I hope

I am

Appendix 15
Student Reader

The Gabrielino Indians

Hundreds of years ago, California Indians lived right here in the Los Angeles region. Of course it wasn't called Los Angeles then. When the Spanish explorers came, they named these Native Americans Gabrielino (Gob ree el een' oh) after the San Gabriel Mission.

Location - The Gabrielino Indians lived from present-day Malibu and Topanga Canyon on the north, Balboa/ Newport Bay and Aliso Creek to the south, San Bernardino to the east and the Pacific Ocean to the west. They lived in many small villages. There were about 20 to 100 people in a village. One village near the site of the current city of Carson was named Suangna.

Around 1770 there were about 5,000 Gabrielino Indians in the Los Angeles area. Smallpox and other diseases, brought by the European explorers, killed many of the Indians. Later vicious wars over natural resources killed many more. Today, there are still some Gabrielino Indians living in the Los Angeles area.

Food - The Gabrielino Indians used their environment to provide food, clothing, and shelter. Living in the Los Angeles area, they had many natural resources. The Gabrielino men fished for seafood on the coast and hunted rabbits in the valleys and deer in the hills. The women gathered wild acorns, grass seeds, roots of many plants and nuts.

Clothing - Because of the mild climate, the Gabrielinos wore very little clothing most of the year. During the warmer months, a two-piece apron made from woven tule was worn. During cold weather, they wore capes made from deerskin, rabbit fur or otter skin. They often adorned themselves with flowers, shells and feathers. Most of the time they went barefoot, but if the ground was rough they wore sandals made of yucca leaves and yucca string.

Shelter - The Gabrielino lived in huts made from bent willow branches and woven tule. Each hut had a front opening and a smoke hole on the top. They also used their environment to create helpful tools and utensils. Animal bones were used for harpoons. Bows and arrows were made from tightly twisted grass strings. Mortars were made from steatite (a soft rock also called soapstone) and were used with a pestle to pound acorn into meal.

Transportation - The basic form of transportation was walking, but the Gabrielino also used rafts and canoes. The rafts were made from balsa wood and grass (tule) rope. The canoes were made from pine boards (sometimes redwood) and tar. These canoes enabled the mainland villagers to trade with the villagers on Santa Catalina Island.

Economy - Every member of the village had a share of the work. The women provided services such as picking up the arrows after a hunt and cooking. They also provided

goods like acorn meal and coil baskets. The men did the hunting and the trading. They made rope and string from long grasses. Even the children contributed to the economy by gathering yucca, acorns and other plants necessary to their diet. All the food was divided and shared equally. Using a supply and demand system, inland villagers would trade animal skins and minerals for dried fish and otter skin robes from the coastal villages. Later, the Gabrielino would trade with the Spanish explorers offering food in trade for beads.

System of Government - Each Gabrielino village or group of villages had a chief who made decisions. The chief was in charge of collecting taxes (gifts of food), dividing the food, leading the men into war and arranging peace. They had no written language so the chief had a messenger to take oral messages to other villages. When a chief died, his eldest son usually became the chief. Tribes also had a Medicine Man or Shaman, who passed on stories, cured the sick and brought luck to the hunt.

Music and Art - Although the local Native Americans had no written language, they used art as a form of communication. They created beautiful rock art. Larger works were chiseled into stone and dyed with natural colors. Others were delicately made with colored sand.

Appendix 16

Local American Indian Culture Worksheet

1. Explain where the local American Indians lived. Include information about the physical landscape of the area (2 pts.)

2. Name two ways in which the environment affected the lives of the local American Indians. (2 pts.)

3. Name two tools used by the local American Indians and tell what materials were used for their construction. (2 pts.)

4. Explain how the local American Indians constructed their shelter. List three things that could be found inside. (4 pts.)

5. Explain the types of transportation used by the local American Indians. (2 pts.)

6. List at least 6 foods that the local American Indians enjoyed eating. (6 pts.)

7. Write about two types of clothing worn by the local American Indian women and two that were worn by the men. (4 pts.)

8. Name at least three things that the local American Indians traded. (3 pts.)

Appendix 17

Gabrielino and Chumash Legend
The Story of the Pleiads

There were seven brothers married to seven sisters, who lived in a large hut together. The men went daily to hunt rabbits and the women to gather roots of plants for food. The husbands always returned home first. When their wives came home, the husbands always said they had bad luck in their hunt. Except the youngest--he always brought his wife a rabbit. The poor women never had any meat to eat. This went on for a long time until the women decided they were being cheated by their husbands. They thought it was strange that the men never killed anything on their hunt except the youngest.

The next day the women decided that the youngest sister should stay home, pretending to be sick, so she could see what happened when the men returned from hunting. Several hours before sunset the men returned carrying many rabbits which they began roasting and eating, except one which the youngest put aside. The others called him a fool and told him to eat the remaining one. He refused, saying that he still cared about his wife and he would always bring her some meat. The other husbands said, "We care more for ourselves than for these root-diggers." When the men finished eating, they hid the bones outside.

The youngest wife came out from her hiding place. She told the men that she had been sleep at the back of the house because she was sick. Soon after the other women came home, they made an excuse to leave the house and go outside. The youngest wife told them what she had seen. They cried and talked about what they should do. The oldest wife said, "Let's turn ourselves into water." The other wives decided their husbands would only drink them. Another wife suggested, "Let's turn ourselves into trees." The other wives said the husbands would only use them for firewood. Finally, the youngest wife suggested, "Let's turn ourselves into stars." They all liked that idea.

The wives went to the lagoon where they collected roots and constructed a machine to go up to heaven. They located themselves in the sky where we see the constellation the *Pleiads*. These seven stars still retain the names of the originals.

Only the youngest brother was sad that his wife was gone. He looked for her every day in the woods. The wives felt sorry for him. They sent him a message about how to use the machine and they invited him to join them in the sky. They placed him as the constellation *Taurus*.

*This story was paraphrased from Rancho Los Alamitos Historic Ranch and Gardens' Puvunga.